302 [765] sun, woman bound string around head, hair rolled up to project over string, thus shading face. At death of husband woman burned back hair to neck length (Gayton, 1929, pl. 95a, b). Bulb of soaproot (ho·olo·hpi·l), Lathoe pomeridiana (DC) Raf., [824] pounded, or roots Chenopodium californicum Wats. 388 (ho·oha·l) pulverized by rubbing on rock, and [515] used for shampoos; later these and inside of fruit [296] of Cucurbita foetidissima HBK (XihabI·l) used also to wash cotton clothes. Women brushed hair every day; Garcés comments (p. 282), "women . . . . take great care of the hair and do it up in a topknot (copéte)," probably referring to rolling up of hair to project over string (above). [515] Lice removed by washing hair with alkali (pi·šil) solution and letting powder stay on scalp for several days. At dances women put loose eagle [301] down in bangs. Children wore hair loose, girls of 5 having bangs.

303 Brush (wInIt) made from fibrous outer sheath of soaproot; bulb dug in March-April when plant green, outer sheath removed, shredded, and 3 bunches of fibers, each 3/4 in. wide, 4-5 in. long, twined together at one end with native [413] string to form flat, narrow brush. This hairbrush similar to one women used when pounding meal, tobacco, except that mealing brush was wider, consisting of 4 bundles of fibers twined together. Museum specimen 1-19800 has fibers wrapped at lower end with sinew (?) to form triangular handle; said to have been "used for hair and flour." Porcupine tails, pine cones, pine needles never used for brushes.

302 Nails kept short by filing them on piece of rough rock, or else allowed to grow long, break off.

515 Both sexes bathed frequently, summer and winter, in pools at springs or in streams; "the young men are fine fellows, and the women very comely and clean, bathing themselves every little while" (Garcés, 282).

301 Ornaments.- Necklaces of white clamshell disks (tugumbal) worn by women only, chiefly at dances. Small concave white shell beads, olivella shells, long shell cylinders (hobo'apIn) made from colum- [177] nella of giant clam (?), and in historic times red, blue, black glass beads used in combination [439] for necklaces (pl. 6b). Both shell and glass beads, shell cylinders obtained from Chumash, who made shell beads, and also to some extent from Yokuts.

Nose plug (mupipugiIt) made from shell cylinder; 2-3 in. long, 1/4 in. thick; worn by women only "when they danced." Women also wore strings of small clamshell beads in nose (FP). Earrings (nangawili'at) consisting of short strings of clamshell beads worn by women only. Bracelets (mašabu·nun) of clamshell or other beads worn by young girls. Men "never wore anything" in way of bead ornaments (SM, FP).

302 Facial decoration.- Paint made from red earth (yahawa·l) mixed with water, smeared over face by

881 Lack of definite ceremony at this time discussed further in section on Rituals. Menstruating woman not subject to speech taboos; prepared food; slept with husband, but had no sexual intercourse with him, as this would affect his hunting; this latter taboo not strictly adhered to now (MM).

[841]

838 Transvestites.- Male transvestite (huiy) wore woman's aprons; mother taught him to gather, prepare acorns, tobacco, make baskets, pottery; transvestite would "stay around with the women," but SM did not know of any marriages entered into by transvestites. They were not doctors, clowns, or corpse-handlers. Transvestites never openly ridiculed, although SM appeared amused, chuckled over remembrance of transvestite he had once seen.

761 Death.- All deaths, including accidental ones,
763 attributed to witchcraft or poisoning. Death determined "when all the breath goes out" (SM). Immediately after death one of relations addressed corpse: "Go good, don't turn around. Don't think of us again, you are going to another place" (SM). Dead went to a·bo·no·li·mak, a land to E described in Orpheus myth (Voegelin, 1935 b, 203).

764 Body kept in house overnight; relatives,
[765] friends assembled, wailed throughout night; "one person would start crying, then everybody would cry" (FP). Following day corpse wrapped in tule
767 mats, taken from house by 2 old women corpse-
887 handlers (u·hu·yahm) and buried in shallow grave 1/8-mi. or so away from hamlet, on rocky hillside under shelving rocks. "Every hamlet (?) had 2 old women whose regular job it was to take away the bodies and bury them; they packed the corpse on their backs, each one half of the way; when they returned they washed well in plain warm water and were paid a little bit by the dead person's relatives" (SM). FP said men took corpse away for burial; "the corpse-handlers just washed their hands afterward, but some people were afraid to touch the corpse; they thought it would make them sick." Body buried in extended position, face up, head toward W; eyes not covered (SM).
[766] Bodies of those who died away from home brought back for burial if possible; flesh not cremated off bones first; those killed in war away from home buried on spot (FP).

765 Within one or two days following death of husband, parent, or offspring, woman burned her hair shoulder length or shorter; men did not do this. Woman did not wash face; painted it red (SMN); did not paint it (FP). After death of certain relatives man or woman could not eat meat, grease, fish until he or she had had face washed by man, woman outside family (see section on Rituals); this taboo obligatory after death of spouse, child, even though latter only 4, 5 yrs. old, and brother's or sister's adult children and, for man, brother's wife or wife's sister,

765 for woman, husband's brother or sister's husband. Sons, daughters, grandparents exempt from taboo; parents did not observe it for children born dead. Mourners could eat salt, but this was usually used only on dry meat, fish. Period of time elapsing before mourner had face washed varied from 2-3 weeks to one yr.

765 Mourning ceremony and burning held 1-2 yrs.
764 after death of individual; if no ceremony to be held, deceased's possessions destroyed in whole or in part, buried in hole separate from grave immediately following death. FP after husband's death "threw away, smashed, burnt everything," including dishes, furniture, house she was living in; her male relations helped her build new house later. After FP died in 1932 LT moved out of house day following FP's funeral.

762 In compiling genealogies, gathering census data, there was frequent mention of death by violence, but no suicides were reported, except for one very dubious case, that of an old Koso man living alone at Canebrake, who was burned to death when his house caught fire.

764 Burial deposit under shelving rock 500 ft. above floor of South Fork valley on e. side of Chimney canyon and 1 mi. N of mouth of canyon opened by Mr. R. J. Nieto and SWN; latter said it was probably burial of dead child's belongings. Contents found 1 ft. below surface of ground, consisted of 3 bunches grass used as warp for coiled basketry (1-28573), 3 pieces bloodstained gunnysacking, 3 pieces coarsely woven sacking, 2 bunches peeled willow shoots used for baskets (1-28572), side of twined burden basket (1-28577), fragment of tule matting with wrap edge (1-28575), fragment of tule matting with braided edge [177] (1-28574), granite coffee pot, 2 doorknobs, pieces of print cloth in tightly closed tin can, rattle made of dried rat's skull, 2 glass beads attached on string to piece of print cloth. This deposit situated in area inhabited by Koso, 1862 ff.

RECREATION

524 Games.- Tübatulabal no longer play any aborig-
[788 inal games, which may be owing in large part to
535] fact they no longer hold any group rituals or social dances; my information concerning games fragmentary, perhaps not entirely reliable.

524 Hand game (tïpi·mapï·l) played by groups of
525 men mainly, occasionally by women, but never by mixed groups, outside in summertime, or inside house in winter. Players knelt in 2 rows of 4 persons each; "there were never any more, or any fewer players" (SM); players faced each other with pile 8 counters laid between them. Each player put in equivalent of $2 in shell money which was deposited with 2 men who stood near gamblers and "watched the money"; people outside game might also place bets on either side if they wished to. Single stick (tu·bišt), 1 1/2 in. long, 1 in. thick, used formerly for guessing; more recently 2 used (SM).

788 little balls." In evening grandfather took youth
787 outside, questioned him about what he had seen in trance; boy told old man what life he had obtained, if any. All youths could take ants thus; "many of them did" (SM).

787 Youths of 16 or more also fasted single day,
788 in evening swallowed small ball of tobacco and
776 lime, either in sweat house or outside in hills;
276 sometimes animal appeared to seeker, became latter's pet (SM). FP said younger women also took tobacco for same purpose.

788 Face washing.- "Little fiesta" or face-washing
● 765 ceremony (hu·yu·di·l), lasting one day, held by
572 certain survivors of deceased person before they could eat meat (see section on Cycle of Life); survivor asked 1-3 persons, preferably unrelated to him, often "somebody one liked" (FP), who lived in another hamlet, to enter into reciprocal face-washing (ta·gin) relationship with him or her. Mourner then announced to relatives, friends that on certain day he would eat meat; on morning of this day all people from various hamlets assembled at his house. Baskets full of shell money were put on display near mourner's house; during morning "all the people gathered around, and an old man spoke to them, telling them so and so was going to eat meat; then that person's face was washed by his ta·gin, in plain cold water. After that the jars of money were handed over to the ta·gin, who might be a man or woman, or a married couple; they took them, then all the people and the person giving the fiesta had a big dinner, and ate meat" (SM). In morning, or after feast, games played; shamans might hold contest; toward evening people went home, or danced at night "if they wanted to"(FP).

Ta·gin relationship reciprocal; a person who had paid to have face washed "went over and got his money back" from his ta·gin when death in latter's family obliged him to have his face washed. Subject of this second face washing paid amount equivalent, at least in theory (below), to sum he had previously received; sometimes he added "a little bit more" (SM).

Some mourners had faces washed within 2-4 weeks after death of relative, others "did not eat meat for one year" which FP thought was "awfully long; I don't see how they did it." Sums paid for face washing varied; after her husband died FP ate only beans, potatoes, piñons, acorn mush for 7 months, then paid cousin $50 to have face washed; received $30 later for washing this cousin's face after latter's husband died; "I guess she was short of cash that time" (FP). When 2 of Louisa Salazar's children died at Onyx, Mrs. Salazar paid Petra Miranda $50 to have face washed; in 1932 when Mrs. Miranda's son died, she paid Mrs. Salazar $50 in return for same service. PN had paid $80 to have face washed after husband died; SM's son Feles, same amount after his wife died; SM said that formerly chief or dancer might pay equivalent to $100 in clamshell currency for

T 788 facewashing, whereas FP, FM mentioned lower sums, $5, $6 or "whatever one had."

●765 572 Money received in ta·gin relationship spent "to buy meat, things like that " in interim before death in recipient's family necessitated repayment of equal sum. After death in family man "would go hunting, sell the meat, and get some money; his relations would help him out with gifts of money too, so he could get his face washed and eat meat" (SM). If person had 2 deaths in family, with only short interval elapsing between them, he had to observe 2 separate meat taboos, have face washed twice. Person could be ta·gin to as many other persons as he cared to be; "often this happened; the chief was often ta·gin for a lot of people, but not for anybody in his hamlet, and people didn't have to go to him" (SM). Child of 4-5 yrs. would have to have face washed if one of his brother's or sister's adult children died; would pay as much as adult for face washing. If 2 or 3 persons came under meat taboo following death of relative, they all had faces washed at same time, contributing equally to amount paid facewasher, with whom all entered into ta·gin relationship. If one's ta·gin died before one had been able to collect reciprocal payment from him, offspring, or other relatives of deceased not obliged to carry on any ta·gin relationships deceased had entered into.

T 587 After having face washed widow let her hair grow, could remarry.

T 572 754 [784] Failure to observe meat taboo implied disrespect to dead, as it meant one was eating corpse. Breach of taboo might be avenged by witchcraft on part of relative of deceased; woman cited (p. 80) who after husband died ate meat without having face washed; as consequence she was bewitched, killed by her mother-in-law. Witchcraft, it might be noted, also entered into other phases of this taboo; if person's ta·gin was witch, latter might kill person's children, "to get her money back." Normally, however, persons in ta·gin relationship "treated each other like brothers," did not borrow money from each other; one basis of selection of ta·gin was that person chosen have "lots of children," because the person paying for face washing would be interested in question regarding "when he was going to get his money back" (SM).

T Y 171 Owens Valley Paiute and Yokuts of Tule River reservation said by informants to have this same ceremony; Kawaiisu, Koso lack it (FP). Owens Valley Paiute head washing, similar to Tübatulabal face washing, described (Steward, 1933, 298); several features of Yokuts meat taboo correspond to Tübatulabal practice (Kroeber, Handbook, 499).

T 788 765 768 764 Mourning ceremony.- At face washing mourner announced when he or she would hold "big fiesta" or mourning ceremony (mu·yil) to burn image, possessions of deceased person. Property of dead burned so deceased would have it in land of dead; "if the relatives failed to burn enough of a dead

788 person's things, the ghost would return every
●765 night, looking for his things, and frighten the
768 relatives when they went outside after dark. But
764 if all a dead person's things were burned, the ghost would never bother people" (SM).

Mourning ceremonies lasted 7 days, were usu-
788 ally given in summer, during July, August, 1-2
765 yrs. after death of man, woman, child for whom they were held. They were made for particular individuals; "other people didn't mourn their dead then, they had to wait, and give their own fiestas" (SM). Spouse, parents of deceased gave ceremony; chiefs, prominent men, wealthy women were mentioned most frequently as undertaking it, although ceremony was not formally restricted to such; "not everyone who died had a fiesta made
[768] for him; if his relations didn't make one, they buried all the dead person's things right after they buried the body, instead of saving them to burn" (SM). Kroeber (Handbook, 609) gives Anangat as name for mourning ceremony; SM said anangat was "never the name for anything; it means crying"; crying or wailing was of course part of ceremony.

788 Mourning ceremony given ca. 1870 by Elemgil,
765 Palagewan chief at cuhka·yl. after death of wife,
173 described by SM. "When Elemgil made a fiesta, he told his messenger to go tell everybody; Dick went to the Monilabal at Tejon, Porterville, and to the Kawaiisu, and told the people to come to cuhka·yl. Before the fiesta began, Kawičina, the dance manager, told the boys to make a brush enclosure for the people to camp in. Some of the Monilabal and people around here went over to cuhka·yl in groups; before they got to Elemgil's the men who had feather headdresses put these on, and then they lined up in single file and the line advanced like a snake, the men singing and hollering. When they got to the enclosure, men, women, and children lined up straight; the men and boys did a piston-rod step, lifting one foot in front of the other; the women walked sideways. Kawičina stood in the middle of the line, calling "take·e·e·" to Elemgil; he was calling for money. Then all the people went in the enclosure and 2 men clowned, to get money; one man put ashes all over the other man's face. Elemgil brought his money out; the people held out their hands and he gave each person a 10- to 12-in string of beads.

788 "After that Kawičina showed the people where
765 to camp (fig. 15). The fiesta lasted 6 days and
173

Fig. 15. Position of camps in ceremonial brush enclosure. E, entrance at NE; a, Porterville Yokuts; b, Tejon Indians; c, Kawaiisu; d, Tübatulabal and Palagewan; x, fire around which dances were held (SM).

[p. 69(a)]

788 nights; Elemgil supplied all the food for the
765 people and hired girls to cook; his relations
173 and friends helped him; they brought food, piñons, rabbits, seeds, anything. None of the visitors brought food; they were there to eat.

"At night 2 male dancers (muluwin) dressed in
788 feather skirts and feather headdresses, danced;
765 they just lifted one foot in front of the other,
173 and went around the fire inside the enclosure,
535 slowly. Four old men (iyanibupïl) sang for them and rattled split-stick rattles. Some women would dance too, apart, not holding hands. The dancers held the dead person's clothes in their hands, and they cried as they danced. Elemgil or his relations, or anybody, would pay the singers and all the money was put in a pile near the singers; it was divided between the singers and the muluwin the next morning. When some other people wanted to dance, the first dancers quit, and the others would dance, all night, until daylight. If some of the women didn't want to dance, the muluwin would go over to them and pay them to dance. The muluwin had black stripes painted down their faces; the women had red dirt daubed on theirs.

"Grown people and children watched the dancing; the messenger tended the fire. Elemgil
[525] looked on every night for a little while, then he'd lie down and go to sleep. Some people would be playing handgame, too; men and women would play; the Monilabal women played handgame a lot.

[526] "In the daytime they'd play dice and handgames and the hoop-and-pole game; maybe doctors or persons with power would shoot each other (see section on Shamanism).

"They kept up the dancing for 5 nights; on Sunday Elemgil made a tule image and they burned it, before noon."

788 Describing another ceremony, held by a woman
173 for husband who was a dancer, SM said: "The people
535 danced for 6 nights; on the 7th night some men dug
765 a round hole, put in lots of wood and made a big
768 fire. They took the dead man's clothes, and feathers, and made an image (a·na·wišt) of rags (formerly tules), with feathers on the head, and a feather skirt on it; they put this doll on a long stick, and when they were ready they called to the people to come see it, and lots of people went over. Then the people lined up; 2 men at the head of the line carried the doll, and 3 men coming behind them carried baskets on top of short sticks; other men carried a feather wand (tu·pïl) and bands of yellowhammer quills, fastened to the ends of sticks, and the dead man's belongings. The women lined up behind the men; the widow was in the rear, and threw lots of beads up into the air; boys and girls picked up the beads and kept them. The procession marched around the fire clockwise 3 times; everybody was wailing; then they threw the doll, the baskets, everything, on the fire. When everything was burnt they filled up the hole with dirt, as though they were burying a dead person. After the burning everyone went home."

765 No particular person carried the image, feather
788

No particular person carried the image, feather
765 wand, yellowhammer banners; "just anyone could"
788 (SM). No songs sung during wailing. Chiefs at-
[237] tended burnings, but exercised no particular functions.

765 FP's account of burning held by her mother's
788 sister, a Koso woman, at omomip, did not differ
173 in essentials from SM's accounts, save FP said
535 all the men who danced were muluwin, wore feather skirts. Manager acted like clown; he was paid by giver of fiesta, as was Palagewan manager, and was "the big boss" at a fiesta. FP's uncle, Mouse, chief for Koso in e. end South Fork valley, attended this burning; "he told the people to dance; he also made speeches to the people, early in the morning; he went all around the camp, talking loudly, telling everybody to feed the people well, be kind to them." FP's aunt had bought 2 steers as part of provender, employed 4 cooks, whom she paid for their services. At the burning, held on Sunday morning, aunt threw beads, cotton goods, bags of chia seeds, piñons to people around fire; "the people fought for all that, they took it out of her hands. She was crying, loudly, when she threw the things away; people knocked each other down; Mouse kept order." Horse belonging to deceased loaded with beads, killed at this time; FP also said dog might be killed; PN agreed man's horse killed, but SM denied this was usual practice.

Kroeber says invited chief had charge of burning at climax of fiesta, that his people gathered wood, tended fire, burned image, washed faces of mourners afterward, etc. (Handbook, 609). SM denied these statements; said that it was true that at Elemgil's burning Yokuts man employed as messenger, but that latter lived among Palagewan, and that Elemgil invited Yokuts to burning because "he went down to Tejon a lot, and knew the people there." Kawičina, the dance manager who had charge of burning, was member Palagewan band. Little Bill Chico, SM's predecessor, did not put burning in charge of chief from another tribe
[178] when he gave one; if woman giving fiesta, her son generally managed it for her. Tübatulabal stopped holding these fiestas around 30 yrs. ago; at present time, night before burial of corpse
[177] relations of deceased and all others who care to assemble at SM's house or at home of deceased, spend night in wailing; SM makes, decorates a
778 cross, reads from Bible in Spanish.

Feather wand (fig. 16) carried at burning made

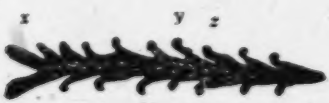

Fig. 16. Feather wand carried at burnings (x, eagle feathers; y, quail crests, z, mud-hen feathers).

159 out some place and the old woman took a spine
304 from a bush that grows all over up there and made the marks on me. My mother didn't know about it until afterward, because she wasn't there. At first I ran away from the old woman; I didn't want her to do it, but she said those marks would look pretty on me. Then I said, "All right," and she made them. It hurt a lot. And then she rubbed in charcoal made from the wood of some sort of a bush. I tried to rub the marks off; I grabbed dirt and rubbed it all over my face and arm, but the marks wouldn't come off. They used to show on my face for a long time, when I was younger. Indians used to do that to make themselves look pretty. PN and Petra Miranda have those marks on their faces, too.

159 Two of my brothers died while we were at u·u··
754 pu·lap. The bad doctor, Old Bill Chico, killed
682 them. He said when he got drunk one time that he was going to kill all the children, so later they burned him over at Kernville; they tied him with a hair rope and threw him into the fire.

159 When my brothers died my parents made a fiesta
764 to have their faces washed; my mother cut off her
765 hair down to her shoulders, too, when they died.

We lived at omomÏp for awhile after that. Then some men went over on the desert and saw lots of
159 ku·l (p. 15) over there, so lots of people from here went to get it. That was when I was a young girl, about 16. I went over on the desert with my grandma (mother's mother), to a place this side of Randsburg, on a hill. A lot of people went. There were 4 camps of people over there.
[481] We all went afoot, men and women. One little girl went with her grandma; the little girl was maybe 9 or 10 yrs. old. There weren't any babies taken; the women couldn't carry them. It was in the early summer, maybe in June. We took flour from omomÏp; Bill Scodie had a store near omomÏp where he sold flour and coffee and sugar and whiskey. But we ate all that flour up when we got over on the desert, so then we just had ku·l seeds and Mariposa lily bulbs and chia seeds to eat; we ate all those. There were lots of boxthorn berries over there, too; we gathered those. And lots of Mariposa lily bulbs, big ones that we peeled a little and then boiled. We'd get half
[824] a sackful. The Mariposa lily bulbs over here are little and sweet, but those over on the desert are big.

159 That little girl who went over there used to
252 grind ku·l seeds on a grinding slab. She was little, and everybody stood around watching her, all the people; she cried then, because she was ashamed, I guess. Her grandma told her it was all right, and not to cry.

159 We ate rabbits and ku·l and chia seeds. There
[263] was nice water there, cold. We made a shade from greasewood brush; not a ramada, but a shade with
349 a single pole sticking up out of the ground and another pole leaning against the first one in the fork at the top; then we piled greasewood on both sides against that slanting pole (as in

Gifford, 1932 b, pl-2b). [p. 73(b)] 1 [ie., Montzelin Albicaulis Dougl.-- Analyst]

159 mother) came back from Tejon ranch she made a
765 fiesta over at cuhka·yl. She was living over
there then. Her son's (Steban's) daughter had
died, his eldest daughter. So wišimlit was making
a fiesta; then Steban could eat meat again. They
killed a big steer. The men cooked the meat; they
boiled and fried it. I met wišimlit's youngest
son, Pete, over there then; I had never seen him
before, because after wišimlit's man was killed
in the massacre she had taken Steban and Pete to
Tejon ranch. There she married a Tejon man and
lived at Tejon about 20 yrs.; then she came back
here with her husband and Steban and Pete.

159 Pete was about the same age that I was. He
584 saw me over there at the fiesta.
582 "Oh," he said, "I want to live with you."
But my mother didn't want me to go with him;
he was mean when he was drunk. I wanted to stay
with Pete that time, but my mother said, "No."

159 Over at cuhka·yl where they had that fiesta
231 there was a man who used to get eagles from
Nichols peak. He used to raise them; he had one
eagle for a long time. When that eagle grew big
the man set him free; the eagle lived over in the
mts. near the man's place for a long time. The
man would go to Kernville to buy meat; when that
man came back Eagle would be sitting up on top of
a hill, watching for him. He could see a long way
off, that eagle. When Eagle saw that man coming
he would fly close to him, knock him down with his
wings; then he would cut that man's load all to
pieces and eat the meat. He would scratch that man,
too, sometimes. One day that eagle flew away; he
never came back any more. That old man raised him;
anyone who wanted to could raise eagles.

159 There was another man, a bad doctor, whom my
627 father told me about. It happened a long time ago.
The people told that bad doctor, "Go get eagles
on Nichols peak." "All right," he said, "I'll go."
Four men went with him, away up on the S side
of Nichols peak, behind the cliffs. When they got
up on top of the cliffs, they tied a rope around
the doctor's waist. Then they lowered him down
over the cliff. When he was halfway down they let
go of that rope. That's how they killed that bad
doctor.

159 A long time after the fiesta at cuhka·yl we
584 were picking piñons up at Long valley. And Pete
582 came to our camp and he asked for me again. That
time my mother said to him, "You're all right."
Then Pete stayed over there, picking piñons and
helping us. His mother, wišimlit, didn't pay any-
thing for me; she had paid for a wife for Pete's
brother, Steban (SM), though. She liked a Monilabal
woman she knew; that Monilabal woman was a good
worker, not lazy at all, so wišimlit paid for her
and brought her to yitiyamup to be Steban's wife.
Steban wasn't home at the time; he was working
down around Bakersfield I think; he didn't know
anything about it. When he came home there was a
wife for him, sitting there in the house.

159 After we left that piñon camp in the hills we
came down to u·u·pu·lap again. We moved around too

159 a patch near Weldon. They were camping at Tom
249 Cook's place that time they were working the to-
bacco. One night my father returned to camp, sick;
he could hardly walk. And then he was sick in bed
for one week; he didn't get up any more. Somebody
159 came and told me, "Your father's sick over there,"
249 so I went and stayed with him for a week. Then he
763 died. Two white men came and made a coffin and
764 they buried him in back of the Onyx rancheria, in
the cemetery there. Lots of Indians are buried
there. They put away his feather headdress in the
coffin with him; he had been a dancer and always
danced at fiestas.

159 I took my mother over to my house at yïtiyamup
●765 in the evening after we had buried my father. My
[768] mother lived with me for a long time after that;
my husband used to work all the time, on ranches,
or going to the mts. with cattle; my son, too,
when he got big. After awhile my mother went over
to her cousin's at Canebrake to get her face
washed by her ta·gin (see section on Rituals);
she didn't make any fiesta then, she just had her
face washed. She gave that ta·gin $30 and some
calico for washing her face. Finally my mother
went back to Canebrake to live there. She lived
[285 with her brother and his daughter and a grandson
438] of hers. She made lots of baskets up there to
sell to a peddler who came around.

Then one day in July that grandson came down
159 to SM's rancheria and told me my mother was dead.
763 There had been a cloudburst up at Canebrake; my
mother had been fixing a basket under a ramada
when it began to rain. She had some tobacco dry-
ing down below in the canyon, and she got up and
went down to take it in. Her brother and his
daughter were standing watching. "Don't you go
there," they said, but my mother didn't heed them.
The water came down the canyon awfully quickly:
it was all muddy and running strong. It caught my
mother where she was, in the canyon.

159 I went up to Canebrake right away, on horse-
764 back, with my son and daughter and Mike Miranda;
we looked all over in that canyon, but we never
found my mother's body. Maybe it was buried in
the sand. The others were looking for the body,
too, but they couldn't find it. We stayed there
one night and I burned her clothes. She had lots
of clothes; Petra Miranda used to give her lots
of them every time she went down to the Jesus
ranch. I burned my mother's trunk with all her
clothes in it, but I brought all her baskets home
with me. I couldn't find her money. I asked my
cousin where it was, but she didn't know where
she kept it either. My mother must have had money,
because she sold baskets all the time when the
peddler went over to Canebrake. Maybe she had it
buried good, some place.

159 After we had searched for my mother's body,
591 the next day we returned to SM's rancheria, all
of us, Mike and my children and I. We stayed
there all the time then. Legora used to work for
white people on the ranches over here, over
there. I moved close to Steban's house. We didn't

159 591 go to Poso Flat any more for acorns then; it was too far; no one goes over there now for acorns from here. We'd just gather about half a sackful right near home. Those acorns that grow up at [252] Steban's aren't much good; they are too bitter. You have to work with them a long time to get them sweet. The acorns down by Isabella are all right; they're pretty sweet. But the best ones come from Poso Flat; you don't have to work with them hardly at all to get them sweet.

159 574 438 Sometimes I'd go down to see Petra Miranda at the Jesus ranch; we'd go in the morning and return in the afternoon, about 3 o'clock. We'd just talk together, Petra and I; we'd tell each other what we had been doing all the time. I'd gather seeds, too; we bought flour instead of using acorn meal, but the children all liked chia and ku·l and pacist gruel. That peddler used to come around all the time to trade baskets for clothes; I bought Legora a cape once, from him. It was pretty, with fur around it; it cost me $4 in trade.

159 763 273 682 One time my husband rode a bronco, all alone in a field over here, and Hawk came down when he was riding that horse and hit him on the side of his head with his wing. Six months after that my husband died; he was killed. He went over to Kernville one day; he got drunk over there with a white man. Nobody else was with them; no one saw what happened. My husband had $20 in gold in his pocket. He was shot in 3 places; somebody killed him and then took that money off him, because the pocket he had it in was cut off with a knife. Steban was cutting wood, camping with his wife down here, working for the Brown company; a white man came and told him about Pete's being killed. Then they all left that camp and came up and told me. Legora was working at Mrs. Nichols'; Estefana and another girl went up and got her, then we waited here all day. They were going to bring my husband's body over here and bury it down here, but they kept it over in Kernville all day. My son had no money to pay a man for bringing it over here in a wagon. One white man said, "Have you money?" My son said, "No." Then that white man gave my son $7. The white men at Kernville wanted to bury my husband over there at Kernville, but my son paid a man at Kernville and that man brought the body over here.

159 764 765 When they brought Pete's body back from Kernville everybody came and stayed at our place that night; they prayed for Pete. Steban prayed (in Spanish). We all cried; one person would start crying, then everybody would cry, all night long. The next morning we buried the body. I burned all Pete's clothes, then, right away; the mattresses, pillows, quilts, blankets; I didn't save anything of his. The plates I broke and threw away. He had a good rifle; I buried that well. If I hadn't done all that his ghost would have walked around inside the house, bothering us. [231] Pete had 8 horses that time; I got one and my son and daughter each got one. SM wanted to get one,

159 but the judge at Kernville told him he couldn't
764 because Pete had children and the horses belonged
765 to them. That's the way the old-timers always wanted to do; if a man died his brothers or par-
159 ents took away the man's possessions instead of
768 letting the widow have any of them. Not the dead man's clothes, because they were burned, but his horses, wagon, or anything like that. Now they can't do that way.

159 My husband was killed in November and I didn't
765 eat meat after that until the next March. I cut my hair right after he was killed; I cut it off so that it came down a little way over my shoulders. And Legora and I wore black dresses for
[777] one yr. It gives you bad luck if you wear black too long; one yr. is enough. The old-timers never used to wash their faces after a relative had died, until they ate meat again; they bathed, but they never washed their faces. I washed mine
[572] though, before I ate meat. Legora and my son helped me get that money to eat meat again; I paid my ta·gin $50 for washing my face. I had a cousin for a ta·gin; she moved over to Visalia and died there.

159 Nobody saw that white man kill my husband; a
626 long time afterward Legora heard that man tell
522 somebody, "I killed my good friend, but he talked bad to me; I couldn't stand it." One time after that Legora saw that white man when he was drunk; she went up to him and she said, "You killed my father; now I'm going to kill you." He was frightened; it made us all laugh, how frightened he was. "Oh, no, Legora; don't do that! Don't kill me," he said. He looked funny when he said that, so frightened. Legora and all of us laughed and laughed at him.

159 Two yrs. after my husband died Willie Andreas
591 started living with Legora. She was 17 yrs. old
585 then. We lived up at yĭtiyamup; Legora and Willie and I lived in the same house. I used to sit down all the time and make baskets. Not very many women made baskets then; Petra Nichols made them, too. Legora had a boy born to her.

159 One time my son had a fight with a Tule River
578 reservation man living up here. They got into a
278 quarrel; my son hit the Tule man on the head with a spur. After that fight the Tule man wouldn't ever talk to my son again. That man had poison; something, I don't know what; all those Tule reservation people have poison and they all know about it, men, women, young boys. It's Indian poison. The Tübatulabal don't have that poison up here (i.e., make it), but one of those witches living up at the Onyx rancheria has some; they say she got it when she lived at Tule, and that she has it up here now. They put it in your food, in your cigarettes, in your drinks; in anything like that.

159 After that fight, one time my son got drunk and slept outside on the ground all night. It was cold; it was in November and there was frost on the ground. November was the same month my husband was killed in, 4 yrs. before.

159 My son used to do that; it was bad. He'd get
682 drunk and then lie down, outside, but he had
761 never gotten sick before from doing that. But when we went outside that morning we found him lying there with his mouth all blue, and he was dead. There were tracks around there; they said the Tule man had been there, but we hadn't heard anything that night. But they tracked the Tule man on horseback, down to the canyon. He had told somebody before that, "I'm going to kill that boy." That's how we knew he had done it.

159 When the Tule man saw Legora one time after that he told her not to tell her son Lloyd about it when Lloyd grew up; he said, "Don't tell that boy when he gets big, anything about that." He was afraid, you see.

159 Legora had another boy 3 yrs. after her first
163 child. Then she had a daughter 3 yrs. after that. When her second son was a baby, just crawling around, I got a telegram. We were at yïtiyamup; Steban brought the telegram up there with him when he went to Weldon one day. It had stayed in the postoffice at Weldon for 2 days. My brother, ku·pal, had died over at Paiute and his relations had sent for me and for his 2 sons. They were both working on ranches around here at that time.

159 I started for Paiute that afternoon; Tony
493 Pablo's father went with me and took his oldest son along. We went in a buggy; my nephews went ahead, on horseback. We stayed all night at Havilah; we camped out alongside the road. It was cold; we had to keep a fire going all night long. At sunup we started off again; it was too cold to start before the sun was up. We had to go over 2 big mts.; the road was steep; it takes a long time to get there in a buggy. But we arrived that afternoon about 3 o'clock.

159 "Oh, we buried him yesterday," they told us.
764 They took me over there where they had buried him. They were just staying around the house waiting for us to get there; there were 2 houses; my brother's wife was living in one with 3 children and her married daughter lived in the other one with her children.

159 We stayed over there 2 nights. The day after
765 we got there they burned my brother's clothes. I had bought $2 worth of calico at a store, to burn with his clothes. We cried for him when we burned his clothes. I could eat meat after that without having my face washed, but my sister-in-law couldn't; if my parents had been alive they wouldn't have either.

The next day after the burning we returned home. It only took us one day to get home; we left there early in the morning and arrived at the rancheria about sundown.

159 Then my mother's brother told me to come and
591 live up at Canebrake. "Pretty soon I'm going to
602 die, then you can have this land," he said. He was living at Canebrake; when we moved up there he stayed with us. We all went up there; Irene (LT's daughter) was little then and Legora was

4: Kroeber E-5 (no date) 1925 NS22 Tübatulabal NS22

apparently of the Chemehuevi: the terms used are often quite different, but their significance is the same. The two groups thus think alike as regards relationship. A particular trait shared with the Yokuts is the custom of altering the kinship term when the connecting relative has died; but this has already been seen to be a Kawaiisu device, and the custom may well have had a Shoshonean origin and been borrowed by the Yokuts.

Chieftainship, on the other hand, resembles the Yokuts rather than the Kawaiisu institution. The prime requisite is to be the son of a *tiwimal* or chief; the approval of the community and the possession of wealth are also factors. The father selects the son who is to receive the dignity; if there is no male heir, a daughter succeeds. The feeling as regards descent must be strong, since the husband of a chieftainess is accorded no official authority, and the title passes to her son.

RELIGION.

Information fails as to whether the Tübatulabal practiced the southern Yokuts form of Jimson-weed ritual. They did have what the Yokuts seem to have lacked: a definite adolescence ceremony for girls. It is the old story: among the hill men this simple and personal observance stands out conspicuously, while in the more elaborate civilization of the lowlanders it is dwarfed or crowded aside.

The fact that the Tübatulabal are said in this ceremony to put their girls into a pit and cover them suggests an influence from southern California.

The mourning ceremony is called *Anangat*, is made primarily for a single person of prominence about two years after his death, and as among Maidu, Yokuts, and Luiseño, represents him by an image. Such a figure is made of bundled tules, and its sex denoted by bead necklaces and feathers, or an apron. The figure is burned at daybreak of the last night of the rites, together with baskets and other valuables.

So far we have substantially the same features as mark the ceremony among the other tribes mentioned. A trait that may be distinctive of the Tübatulabal is the fact that the mourner puts the observances in charge of visitors from other localities. This may be the substitute of an undivided people for the reciprocal division of function among a dually organized one; or the basic idea of the participation of nonmourners may be older and have been seized upon and fortified by those groups that were subsequently cleft into social moieties.

An invited chief had charge of the burning at the climax. His people gathered wood, tended the fire, burned the image, washed the

4: Kroeber E-5 (no date)1925 NS22 Tübatulabal NS22
Bankalachi

765 faces of the mourners afterwards, and performed other services, for all of which they were paid.

The Bankalachi.

101 131 197 177 563 This small group was an offshoot from the Tübatulabal, that had crossed the divide from Kern River and settled among the Yokuts foothill tribes in the region where Deer Creek, White River, and Poso Creek head. Their speech was only slightly different from that of the Tübatulabal; but their associations were primarily with the Yokuts, and they probably followed the customs of the latter. Bankalachi (plural Bangeklachi) was their Yokuts name: the Tübatulabal called them Toloim. The majority of the little tribe are likely to have been bilingual; at any rate they were extensively intermarried with the Yaudanchi, Bokninuwad, Kumachisi, Paleuyami, and other Yokuts. Some of their blood flows in various of the Yokuts of to-day and something of their speech is not yet forgotten, but as a tribe they are extinct.

The Giamina.

000 The Yokuts occasionally mention a supposed Shoshonean tribe, called Giamina by them, in the vicinity of the Bankalachi, probably on Poso Creek. It is extinct. A few words have been secured from the Yokuts. These are indubitably Shoshonean, but not of any known dialect nor wholly of affiliation with any one dialect group. It is impossible to decide whether this brief vocabulary is only the result of a distorted recollection by an individual Yokuts of a smattering acquaintance with Shoshonean; or a sort of jargon Shoshonean that prevailed among the Kumachisi or some other Yokuts tribe; or the vanishing trace of a distinctive Shoshonean language and group. The last alternative is by no means precluded; but it may never be proved or disproved. The existence of the name Giamina signifies little, for it may be a synonym. But it is an old appellation. Father Cabot in 1818 encountered the "Quiuamine" in the vicinity of the Yokuts Wowol (Bubal), Choinok, and Yauelmani ("Yulumne").